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selves back into the spirit of the time and ask what other method would be so intelligible to men of all classes and degrees of culture, we must answer, None. And when I say "so intelligible," I mean, what other method would so invest the act of incarnation with the associations of perfect sinlessness and purity? I do not think that we are able to conceive of any other method that would do this. That he should be "born without spot of sin, to make us clean from all sin," is a truth to which our hearts instinctively respond.

The Objective Aspect of the Lord's Supper.

Writing upon this subject in the *Expositor* for March, Dr. H. R. Mackintosh, of Aberdeen, states what he conceives to be the necessary conception of the Lord's Supper. Stating it in a negative form first, he says: We cannot accept any theory which of necessity involves that the first celebration in the upper room was not a true communion; nor any theory which implies that by participating in the Lord's Supper unbelievers receive a spiritual gift; nor any theory which views the eucharist as primarily a human performance rather than a divine means of grace. The doctrine of the Lord's Supper on its objective side, to which we are brought by this process of elimination, may be stated broadly as follows: In receiving with faith the symbols of Christ's flesh and blood we receive Christ himself. The whole is a spiritual transaction between persons, a spiritual conveyance of Christ to the soul of the believer. We feed upon him spiritually in so intimate and real a fashion that he could describe it as eating his body. When the bread and wine are put into our hands, and we partake of them worthily, we have received in and through an emblematic action all that Christ's death won for us. And if we be asked, "How do you know that this is true?" we reply: first, because we have Christ's own promise for it; second, because it is vouched for by Christian experience. No other grounds of religious belief will bear being tested by the test of time and human life than these two—divine authority, which fulfils and realizes itself in the experiences of the pious soul. We can be assured of spiritual things in no other way, but in this way we can be assured of them.

The Authority of the Bible.

Unusual interest attaches to a new volume by Professor Robert Flint, of the University of Edinburgh, who is so well known through